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BOOK REVIEWS

The Non-Christian Tribes of Northern Luzon. By DEAN C. WORCESTER.
Reprinted from The Philippine Journal of Sciences. Manila, P. I.: Published by the Bureau of Science of the Philippine Government. Vol. I, No. 8, October, 1906. 4°, 84 pp., 67 pl.

The appearance of a comparative, even though brief, study of the wild peoples of Northern Luzon by the Honorable Dean C. Worcester, Secretary of the Interior for the Philippine Islands, shows ethnologists in the United States that the scientific study of ethnology has sympathetic and strong support in the Philippine Government. In fact, it is to Secretary Worcester that the beginning of Philippine ethnologic study by Government support owes its origin, and his paternal care has more than once since given the work new lease of life.

The chief value of the present study lies in the comparative view of tribes and cultures it presents both by text and photograph. Secretary Worcester divides the non-Christian peoples of northern Luzon into two races, the Negritos and the Malays. He criticises the loose way in which many writers have designated the peoples he discusses. Blumentritt divides them into 36 tribes, the Jesuits into 26, and Dr David P. Barrows in the Census of the Philippine Islands divides them into four tribes. Mr Worcester says that in his opinion there are seven different tribes, viz, 1, Negritos; 2, Ilongots (Ibiloas); 3, Kalingas; 4, Ifugaos; 5, Bontoc Igorots; 6, Benguet-Lepanto Igorots; and, 7, the Tingians. He makes a sensible plea for scientific accuracy in the use of terminology, and says he designates groups of people as a tribe in the following sense: A tribe is "a division of a race composed of an aggregate of individuals of a kind and of a common origin, agreeing among themselves in, and distinguished from their congeners by physical characteristics, dress, and ornaments; the nature of the communities which they form; peculiarities of house architecture; methods of hunting, fishing, and carrying on agriculture; character and importance of manufactures; practices relative to war and the taking of heads of enemies; arms used in warfare; music and dancing, and marriage and burial customs; but not constituting a political unit subject to the control of any single individual nor necessarily speaking the same dialect." Using the term "tribe" in this sense it seems to me he is correct and accurate in the divisions of the peoples he has made.

A valuable synonymy for each of the tribes is given ; the geographical distribution ("habitat") of each, so far as it is at present known, is presented, and then follows "a brief description of the physical characteristics of its members ; of their dress and ornaments, including ornamentation of the skin by scarring or tattooing ; of their buildings and settlements ; of their hunting, fishing, agriculture and manufactures ; of their methods of warfare and head-hunting ; of their arms ; of their music and dancing ; of their marriage customs, and of their customs relative to the burial of the dead."

Mr Worcester is acquainted with groups of each of the seven tribes he presents in this study,

and most of the data presented in regard to the Ilongots, Kalingas, Ifugaos, Benguet-Lepanto Igorots, and Tingians are of his personal observation. Considerable material in regard to the Negritos and the Bontoc Igorots is drawn from Volumes I and II of the publications of the Ethnological Survey for the Philippine Islands.

To show the geographic distribution of tribes treated I present a sketch-map of the tribal areas. The central parts of the several areas may be relied on, but no claim is made for the accuracy of the limits, and out-

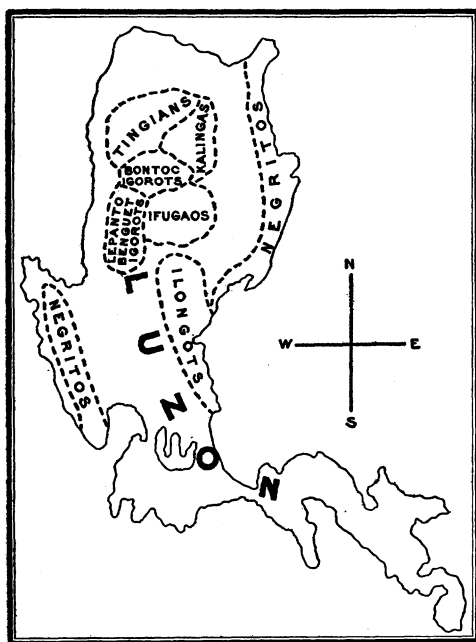


FIG. 37. — Tribes of Luzon.

lying isolated small areas are not represented at all.

Secretary Worcester gives the Negrito synonymy as follows : Abunlon, Aburlin, Adang, Adanes, Adanginos, Adangtas, Adaugtas, Aetas, Agtas, Ahetas, Aitas, Attas, Balugas, Buquiles, Dumagat, Dumagas, Dumangas, Eta, Itas, and Parames. He notes that the Negritos are generally believed to be the aboriginal inhabitants of the Philippines. They are of dwarfish stature, but many are well formed. They are dark, sooty-brown in color, with woolly hair. The practice of pointing their

incisors is common. They do not tattoo their bodies, but do scarify them. Men wear normally a breech-cloth of bark or cloth, and the women a short skirt of the same materials. They subsist chiefly on animal and vegetal forest products. Dogs and chickens are their only domestic animals, and the latter are very few. The Negritos are fond of music, and have several specialized dances. They are somewhat inclined to be mischievous and thievish, but are timid and peaceful. In practice their families are usually monogamous, though polygyny is allowed.

All the other six tribes are said to be of Malay blood, though Mr Worcester thinks possibly the Kalingas may be proved to have Chinese or Japanese blood. There are some essentials of culture in which all these tribes are very similar, and others in which they strikingly differ. The chief clothing of the men is the breech-cloth, and of the women is a short skirt. All are, or until quite recently have been, head-hunters. Spears are used by all the tribes, but the Ilongots use also the bow. The dialect of each tribe greatly differs from all others, and in some of the six tribes there are two or more dialects. Each tribe has a distinct war-shield, except the Ilongots among whom the shield is of the same pattern as among the western group of Negritos. The dwellings of each tribe also differ much.

The Ilongot synonymy is as follows : Ibilaos, Ilungut, Italones, and Lingotes. These people have a considerable amount of Negrito blood. Their culture shows similarity to Negrito culture in the use of the bow, and the same shield. The Ilongot men wear their hair long, but tied up at the back in a knot. Their front hair is kept from their eyes by a small overlying net worn for the purpose. They seldom tattoo their bodies, except in a meager way. Their economic culture is less advanced than that of any other of the six Malayan tribes, but is a considerable advance over Negrito culture. Their families are polygynous. They abandon their sick, and vacate a dwelling when a person dies therein, leaving it as a sepulcher for the dead. They are more warlike than the Negritos, but more cowardly than the other Malayan tribes. For the Ilongots, as for the Negritos, there is probably little hope of permanent cultural advancement.

The Kalinga synonymy follows : Aripaues, Aripas, Bayabonan, Calaguas, Calauas, Calingas, Catalanganes, Catalanges, Catatanganes, Dadayags, Dadayas, Gaddanes, Gamungan, Gamunang, Gamunanganes, Irayas, Kalibugan, Nabayuganes, and Yogades. The Kalingas are, with the exception of the more advanced Tingians, the best clothed people of northern Luzon. Their clothing is of cloth, the men wearing beautiful jackets in ad-

dition to the breech-cloth, and the women waists in addition to their skirts. They tattoo to a limited extent. They often build their dwellings in trees, but their ground settlements have dwellings among the most substantial of all those of the several wild tribes in discussion. Their agriculture is a distinct advance on any so far reviewed. They grow irrigated rice in abundance, and also grow tobacco, cacao, and coffee for limited barter; sweet potatoes and taro are also grown. Dogs, chickens, and, in some villages cattle, carabaos, and horses are bred and are more or less domesticated, Secretary Worcester says. I have seen domesticated hogs in their villages. The men are bold warriors, and inveterate head-hunters, with elaborate head-hunting ceremonials — bands of 40 or 50 warriors go on their war expeditions. The men have more wives than any other of the tribes considered. They have a council for administering all village affairs, and by it all crimes are compounded. Though probably less industrious than the Ifugaos or Bontoc Igorots, the Kalingas are vastly more industrious than the Negritos and the Ilongots, and are "strong, cleanly, brave, and intelligent." It is believed that with the stopping of head-hunting they will in time form an important element of the civilized population.

The Ifugao synonymy is as follows: Alamit, Alimut, Altabanes, Altasanes, Ayangan, Bungananes, Bunnayan, Epocaos, Gilipanes, Ilabanes, Ifugados, Ifumangies, Ilamut, Ipucaos, Irayas, Mayoyaos, Panipuyes, Panuipuyes, Pungianes, Quianganes, and Silipanes. The chief distinguishing visible mark of the Ifugao man is his peculiar head-dress — the hair being cut "bowl-fashion" entirely around the head. Both men and women are elaborately tattooed. His enemies' skulls adorn the dwelling of the successful warrior. Their settlements at times number 5,000 or 6,000 souls. "Their agriculture is little short of wonderful, and no one who has seen their dry stone dams, their irrigating ditches running for miles along precipitous hillsides and even crossing the faces of cliffs, and their irrigated terraces extending for thousands of feet up the mountain sides, can fail to be impressed." They domesticate the dog, chicken, hog, and carabao. The women weave, and make pots; and the men fashion the most beautifully shaped and well-tempered spears and head-knives; and they are especially skilful in carving wood.

The Bontoc Igorots are known among themselves by the name Ipukao, and its phonetic variant Ifugao. The Bontoc men, in common with the Kalingas, bang the hair across the forehead, and tuck up the long back hair under a small basket-work pocket-hat. Both men and women tattoo. The men are brave and determined, and often take heads of their enemies

after open, formal challenge for fair fight ; head-hunting is, however, rapidly being given up under American control. Their agriculture can be compared with no other than that of the Ifugaos. They domesticate the dog, hog, chicken, carabao, and a few horses. The boys are bright, and learn rapidly ; the men are industrious and intelligent, and "all in all, there is much hope that he [the Bontoc Igorot] ultimately will make great progress in civilization and in material prosperity, but his intense conservatism will, at the outset, render such progress slow." The chief unique Bontoc cultural mark so far as known is its institution of trial marriage. Villages of several thousand people are divided into a number of geographical and political areas each with its governing council of old men in its council house, and each with its separate sleeping place for unmarried girls and others for the unmarried men and boys.

The Benguet-Lepanto Igorots have the following synonymy : Benguetanos, Igudut, Ygolotes, and Ygorot. The chief distinguishing features of the culture of these people are the habitual clothing of the entire body by the woman, the short-cut hair of the men and its accompanying head-band, and the gold and copper mining and smelting. Contact with the Spaniard and the American in the vicinity of Baguio, the Insular summer capital, has made the men burden-bearers on the trail much more than are any other of the people presented. These people are more given to dog-eating than are any of the others, bringing home great numbers from the Christian Ilokanos on the coast. Though their agriculture is not nearly so well developed as is that of the Bontoc and Ifugao people, it is quite similar on a much smaller scale. They have exceeded all other tribes so far mentioned in the domestication of animals ; besides those already mentioned as common among the other tribes, they have herds of horses and cattle often numbering 200 or more kept for breeding purposes. "All in all, the Benguet-Lepanto Igorots must be considered far more highly civilized than any other non-Christian northern Luzon tribes except the Tingians."

The Tingian synonymy follows : Apayaos, Apayos, Apoyaos, Banaos, Burics, Busaos, Ecnig, Ginan, Guinaanes, Guinanes, Itaneg, Itaveg, Itetapanes, Itneg, Quinaanes, Quinanes, Tinggianes, Tingues, and Ytatapanes. There is a civilized branch of the tribe which is called Tingians ; and a wild branch called Apayaos. The latter are still fierce head-hunters whose culture compares well with that of their Kalinga and Bontoc neighbors — with both of whom in common they use the head-ax, each of the three tribes having a separate pattern. Of the civilized Tingians Mr Worcester says : "The Tingian type of face is very different from that of

any other northern Luzon tribe, and many of the men and women have peculiarly sweet expressions, thoroughly in keeping with the mildness and gentleness of their character." Both men and women wear the hair uncut — the men wearing head-bands of cloth, and the women of beads. The men commonly wear only the breech-cloth, though they usually possess trousers and shirts which may be worn on festival occasions. The women wear a unique ornament on both their forearms from the wrist to the elbow; it consists of successively close-placed armlets of strung beads. The civilized Tingians know their own ages, differing in this respect from all other people here presented, and they "have advanced further in civilization than have the members of any other non-Christian tribe of the Philippines. They are a most attractive people, cleanly in their personal habits, and of excellent disposition. They are peaceable and law-abiding to an astonishing degree. Crime is almost unknown among them. Their towns are well built and well kept. Their fields are often better tilled than are those of their [Christian] Ilokano neighbors. They save their money and some of them become quite wealthy. They are anxious to receive the benefits of civilization now that they may have them without being compelled to change their religious belief."

Such pictures as are shown in plates IX, LX, and LXI are of the greatest value in presenting clearly the cultural differences in the several tribes of people; they show, respectively, different typical methods of man's head-dress, different typical war weapons, and different typical war shields. Figure 3 of plate L and figure 2 of plate LXIII present two of the rarest photographs taken in the Philippine islands; they are, respectively, a Tingian fisherman throwing a casting-net, and a beheaded body of an Ifugao warrior.

Plate II, showing a full-length picture of a typical man of the Negrito, Ilongot, Kalinga, and Ifugao tribes, is unfortunately very misleading. As reproduced, the Ifugao man is only four-fifths as tall as the Negrito (shown as the tallest man on the page), whereas in reality the typical Negrito is only four-fifths as tall as the typical Ifugao or other pagan Malayan of northern Luzon. If definite measurements are not at hand to publish with such comparative illustrations, better scientific results will follow if pictures published for their scientific value are reproduced as near as possible in a natural scale.

Just as this review is completed a personal letter from Secretary Worcester reaches me which states he finished in 1906 a second expedition among the Apayaos, who reside to the eastward and probably northward

of their more cultured Tingian kinsmen ; he hopes soon to publish a narrative account of his expeditions of 1905 and 1906 among that people. It will be the first authoritative modern account published of the Apayao people, and will be of great value to students of Philippine ethnology and primitive culture. After it is printed ethnologists will have had in hand since the middle of the year 1905 reliable data, even though it is comparatively scant, of all the known wild tribes of northern Luzon except the group of Negritos known to be in the extreme northeastern part. The only extensive area then left to be explored is the Sierra Madre, between and more or less parallel with the Rio Grande de Cagayan and the Pacific coast of northern Luzon (an area lying close to the coast and marked on the accompanying map as the eastern Negrito area). It is a matter of conjecture what wild people occupy those mountains, though it is probable that both Negritos and pagan Malaysians will be found there in considerable numbers.

ALBERT ERNEST JENKS.

The Native Races of the British Empire. British Central Africa. By A. WERNER. London : Archibald Constable and Co., Ltd., 1906. 8°, xii, 294 pp., 32 pl., map.

A commendable enterprise, under the general editorship of Mr Northcote W. Thomas, is the publication of a series of convenient handbooks on the *Native Races of the British Empire*. These manuals aim to be at once up-to-date, accurate, and popular. Four volumes have so far appeared dealing with the native races of Australia, British Central Africa, Northern India, and British North America. The volumes are largely compilation, but the writers are, in each case, personally acquainted with the region and people considered.

Just now a deeper and more general interest exists relative to African peoples than at any preceding time. This interest is shown by the fact that three important books dealing with African tribes have appeared in England during the last few months — a probably unparalleled fact. A glance at the contents of the European anthropological journals shows a quite disproportionate space given to African articles. That these facts are due to a real and permanent interest in the population of the Dark Continent may be safely assumed. The volume of the *Native Races of the British Empire* series dealing with Central Africa is a handsome book, well-printed, and illustrated with thirty-two full-page reproductions and a distributional map. It is written by Miss A. Werner, who appears